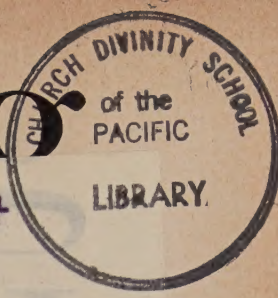


The Living Church



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Page 8:

Dialogue
and
Silence

Page 9:

Bishop Bayne
on Telstar

In Connecticut,
a new church building
is capped in limestone [p. 5].



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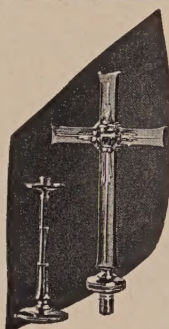
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Educational Issues for 1962

BOOKS

In a Shadowland

EXODUS. A Commentary. By **Martin Noth.** Westminster. Pp. 283. \$5.

The third volume in Westminster's expanding "Old Testament Library" is not so original and creative a work as either Eichrodt's *Old Testament Theology* or von Rad's *Genesis*, which preceded it, but is nevertheless a fine addition to the series and is undoubtedly the best commentary on the second book of the Old Testament now available to English-speaking readers. That is not to say that it is a book for the general reader or the casual Bible student.

Although the series in which the German edition originally appeared is supposedly designed for the lay reader, it is difficult to imagine the average layman, even in Germany, getting much out of it. Noth is a meticulous scholar whose only obvious concession to the popular mind lies in the fact that he comments upon a modern translated text rather than on the original Hebrew. His argument is often rather technical and closely reasoned and has little to offer those who are seeking doctrine, uplift, or help in the preparation of next Sunday's sermon.

Those who are aware that Noth is a leader in the tradition-history school of German scholars may be surprised at the amount of attention he gives to purely literary criticism. As is to be expected, his conclusions in this area are not revolutionary. Of greater interest to the scholar, as well as to the general public, is the application of his well known theories concerning the development of Israel's traditions to the actual exegesis of a book. While he does not deny, in a general sense, the "historicity" of Moses and the Exodus, he does not believe that it is possible to regard either one of them as a subject for historical research. One can study only the documents and the oral traditions which they crystallize; the man himself and the historical event lie in a shadowland unattainably beyond our reach.

ROBERT C. DENTAN

THE GLOOMY DEAN. The Thought of William Ralph Inge. By **Robert M. Helm.** John F. Blair. Pp. 310. \$6.

W. R. Inge, dean of St. Paul's from 1911 to 1934, is a figure of considerable interest and importance, best known as a popular preacher and essayist. His trenchant and acid comments on the contemporary scene of his day won him a wide audience. What makes Inge intriguing today is his independence from and positive distaste for many of the currents of thought characteristic of his period.

Though of a Tractarian family, he was for 30 years one of the most outspoken and incisive critics of Anglo-Catholicism. His keen mind was not particularly stimulated by scientific Biblical and historical scholarship. As a scholar his reputation rests upon his *Christian Mysticism* and *The Philosophy of Plotinus*. While he wrote widely on moral questions, often shocking orthodox opinion by his liberal views on birth control and eugenics, Inge was an aristocrat and a conservative in politics. He had little in common with the zeal of Gore and Temple to apply Christian moral principles to the social order. While a frequent contributor to *The Modern Churchman*, he had little patience with the narrow rationalism evidenced by many of the English modernists. In a period still hopeful in spite of World War I, the dean delighted to point out "the superstition of progress." "A dead dog can float with the stream," he observed.

Throughout his life this Victorian advocate of unconventional thought and opinion irritated and delighted his contemporaries.

Regrettably, Prof. Helm's book fails to do justice to his subject. Perhaps, a man like Inge is best handled by a biographer and that task has been well done by Adam Fox. In this book we are given a brief biographical sketch, enlivened by many a witty quotation from Inge himself. There follow chapters on various aspects of the dean's thought which turn out to be careful summaries of his major books. Helm does not succeed in presenting Inge's thought against the broad background of English religious thought in this century. Neither does he show what relevance Inge has for the religious issues that most concern us today. Unfortunately, we are given a dull book about a man whose personality and writings are anything but this. Surely a leading exponent of the Platonist strain in English religious thought during our century deserves a better fate than this.

ROBERT J. P.

Books Received

GOD LOVES LIKE THAT! The Theology of Jesus Denhey. By John Randolph Taylor. With a foreword by A. M. Hunter. John Knox Press. Pp. 350.

THE METAPHYSICS OF LOVE. By Friedrich Wilhelmsen. Sheed and Ward. Pp. 159. \$3.50.

THE PRIESTHOOD OF ALL BELIEVERS. Examination of the Doctrine from the Reformation to the Present Day. By Cyril Eastwood. Augsburg. Pp. xii, 268. \$4.50.

FUNDAMENTAL PASTORAL COUNSELING. Technique and Psychology. By John R. Cavanaugh. Bruce Publishing Co. Pp. xiv, 326. \$6.

GOD, ALLAH, AND JU JU. Religion in Africa Today. By Jack Mendelsohn. Thomas Nelson Sons. Pp. 245. \$3.75.

CHRISTIAN UNITY. By Charles Boyer. Translated from the Italian by Jill Dean. Hawthorn Books. Pp. 131. \$3.50. (Volume 138, Twentieth Century Encyclopedia of [Roman] Catholicism.)

The Living Church

Volume 145 Established 1878 Number 5

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

July

19. Sixth Sunday after Trinity

August

5. Seventh Sunday after Trinity

13. Transfiguration

17. Eighth Sunday after Trinity

20. Ninth Sunday after Trinity

27. St. Bartholomew

31. Tenth Sunday after Trinity

September

12. Eleventh Sunday after Trinity

19. Twelfth Sunday after Trinity

26. Thirteenth Sunday after Trinity

30. Ember Day

31. St. Matthew (Ember Day)

31. Ember Day

Massachusetts election of a second suffragan.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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July 29, 1962

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

More Vulnerable?

May I contribute a few observations to the arguments surrounding the recent Supreme Court decision on prayer in public schools:

As I see it, the basic issue is not whether a formula (or "prayer") is or is not to be repeated in school, but, rather, where, and by whom, are our youth going to be impregnated with life's deepest values? Who is going to help them decide what the most important things in their life are? Since the state controls their formal education, will the public school system lead them to believe that the state commands their ultimate loyalty, or will it teach them that there are standards or values or realities (or "gods") which transcend the state and under which the state stands in judgment? Now that the Court has eradicated theistic religion from public education, I feel that we are more vulnerable than ever before to a "theology of state" being surreptitiously and imperceptibly intruded into the thought-processes of our children.

I believe that history will some day show this recent decision to have weakened, rather than strengthened the liberties of our people.

(Rev.) CARL EDWARD NELSON

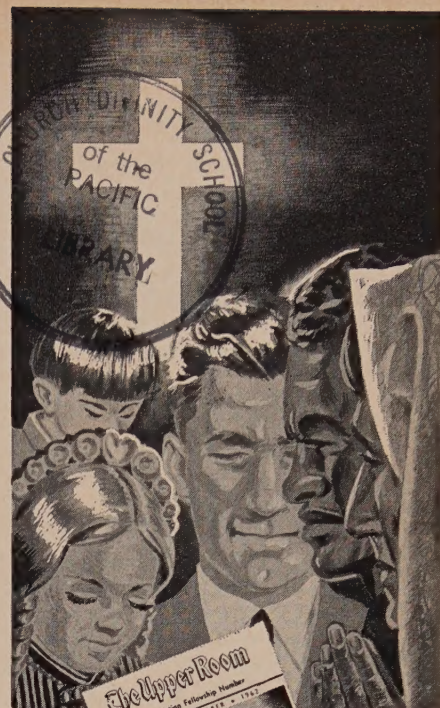
Rector, Church of the Incarnation
East Orange, N. J.

I enjoyed your fine editorial, "One Creation, Under God," in the July 8th issue of *THE LIVING CHURCH*. It was timely, and actually since so much space has been given to the Supreme Court's decision concerning the state of New York's control of prayer in the public schools, both pro and con, I was most interested in what our weekly had to say. I thoroughly appreciate a news magazine or paper which does not hew to a line, but endeavors to speak honestly.

Since our U.S. Supreme Court has ruled in the case as it should, naturally the precedent will open the door to other matters which have a religious tradition. From my own point of view, we are so inclined to take our traditions for granted. It is doubtful that very many of the American people know how they began, or whether they may be flexible enough to meet our present needs. Traditions are of man, primarily growing out of situation or need. Some may have a strong religious significance which assist and interpret faith.

Undoubtedly, the prayer prepared by the state of New York for use in its public schools grew out of what the state felt was an abuse of the tradition. There is much more likelihood of encroachment upon the freedom of others when prayers in a public assembly or classroom are left to the discretion of an individual. Of course, the state prayer itself in view of our awareness in respect to the necessary and immediate com-

Continued on page 13



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Sixth Sunday after Trinity
July 29, 1962

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and the Thought of the Episcopal Church

INDIAN WORK

Fr. Liebler Retires

The Rev. Harold B. Liebler, founder of St. Christopher's Mission to the Navajo Indians (Bluff, Utah) and director of it since its founding in 1943, is retiring.

Fr. Liebler, who was born in Brooklyn, N. Y., in 1889, was graduated from Columbia University and Nashotah House, and was ordained to the priesthood in 1914. After serving as rector of St. Matthew's Church, Waukesha, Wis. (1914-1917), and as curate of St. Luke's Chapel of Trinity Parish, New York City (1917-1918), he served as rector of St. Paul's Church, Riverside, Conn. (1918-1924). While there, Fr. Liebler founded St. Saviour's Church, Old Greenwich, Conn., in 1918. He served successively as priest-in-charge and rector of St. Saviour's until he opened the work at St. Christopher's Mission.

New vicar of St. Christopher's is the Rev. Wayne Pontious, 34, a graduate of Nashotah House who recently was made a deacon. Mr. Pontious worked for five years with the Cory Corp. of Chicago (manufacturers of coffee-brewing equipment) until, in 1958, he and his wife visited St. Christopher's. Recognizing the need for another clergyman at the mission, he made arrangements to quit his job and enter the three-year program at Nashotah House.

Fr. Liebler will remain at the mission for the time being.

DISASTERS

Four Churchwomen Die in Illinois

Four elderly sisters, all parishioners of St. Paul's Church, Warsaw, Ill., died early this month as a result of a two-car accident in downtown Warsaw.

The dead women — Nina Spinauger, 80; Cecil Spinauger, 78; Louise Spinauger, 76; and Mrs. Jeanette Spinauger McKee, 71 — were buried from St. Paul's Church on July 10th. The Rev. Frederick W. Figge, rector of St. Paul's, officiated.

Robert McKee, driver of the car in which his wife and her three sisters were riding, was hospitalized. He was said to be in "critical" condition. He is a Roman

Catholic. Two passengers in the other car also were hospitalized. The driver of that car and one other passenger were not injured. The accident occurred, on July 6th, at an intersection where a new highway enters Main Street. Mrs. McKee and Louise Spinauger were killed instantly. Cecil Spinauger died the next day, and Nina Spinauger died early July 8th.

ENGLAND

Cardinal at Lambeth

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, will meet in London in early August with Augustin Cardinal Bea, S.J., head of the Vatican Secretariat for Promoting Christian Unity, according to an announcement from Vatican City.

Cardinal Bea, whose Secretariat was set up by Pope John XXIII in connection with the forthcoming Second Vatican Council, plans to have lunch with the Archbishop on August 5th at Lambeth Palace, according to the Vatican City announcement.

The German-born Cardinal Bea will take part in a conference of Roman Catholic clergy at Heythorpe College during his visit to England. [RNS]

ART

Appeal to Artists

In connection with a liturgical conference, to be sponsored next November by St. James' Church, Wichita, Kan., and the Associated Parishes, a committee on liturgical arts and crafts is attempting to compile a directory of artists, according to the chairman of the committee.

Any artist or draftsman who is, or is interested in, designing and creating articles for use in connection with Episcopal churches is asked to send his name, address, and a brief description of his work to the chairman, Mrs. Benjamin Foster, 2541 Gentry, Wichita 20, Kan. Mrs. Foster asks that artists send, if possible, glossy photos of their work.

Categories in the directory, which is expected to be distributed at the November conference, will be silversmithing, weaving, stained glass, wrought iron, sculpture, painting, enameling, carving, mosaic or ceramic work, and vestments.

YOUNG PEOPLE

Ghana Bound

by WILLIAM GRIFFITH

Standing on a step just inside the bus the Rev. Harry H. Jones paused for a moment, then bowed his head and read the prayer "for persons going to sea," adapting it to include those traveling by land and air.

Leaving the bus, he made a gesture of farewell, then watched as the bus started. The 21 young people and their two leaders on a trip that would take them, by land and air, to Ghana, West Africa. There they are to build a church and schoolhouse, working along beside some 15 African students. Their leaders are the Rev. George Lee, chaplain at University Circle, Cleveland, and his wife.

The young people spent almost five days in orientation sessions at the Church headquarters in New York City, where daily worship, guest speakers, and field trips comprised the agenda. On their first trip, the students, together with the Lees, Fr. Jones (assistant secretary of the Division of College Work), and Miss Fletch Smith (administrative assistant to the Summer Service Projects Committee of the National Council), dined at "Temple Number Seven," 113 Lenox Avenue, New York City, where they heard Malcolm X, New York Regional leader of the Black Muslims, speak.

Fr. Jones said he found the event "very interesting although shocking interpretation of our racial situation." He said that the shock came "when Malcolm X declared there was no solution to the racial situation through integration, but only through a total separation. [He said

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Lists below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

July

- 29. Montana, U.S.A.
- 30. Montreal, Canada
- 31. — — —

August

- 1. Moosonee, Canada
- 2. Moray, Ross, and Caithness, Scotland
- 3. Nagpur, India
- 4. Nakuru, East Africa



RNS

Roman Catholic Auxiliary Bishop Fulton J. Sheen, Director of the Society for the Propagation of the Faith, and the Most Rev. Metropolitan Antony Bashir, head of the Syrian Antiochian Orthodox Archdiocese in the U.S. (center), are shown talking to a leader of the Syrian Orthodox Youth Organization. Bishop Sheen was guest of honor at a recent luncheon in New York City held in connection with an SOYO convention. The two Church leaders exchanged the "kiss of peace." Metropolitan Bashir, speaking of the Great Schism of the Eastern and Western Churches, referred to the two great brothers who sadly turned their backs on each other and walked away 900 years ago." Bishop Sheen answered: "My brother successor of the Apostles: We may have been back to back; now we are cheek to cheek."

that white people are totally inferior to black people, and that no white people are to be trusted."

Afterwards the group met with Dr. Anna Hedgeman, a prominent Negro leader. Fr. Jones said that her interpretation of integration "was more helpful."

The group also visited the United Nations; They had lunch in the delegates' dining room, and met with Mr. Johnson Appeiah, First Secretary of the Ghana Mission to the U.N., and Mr. Christopher Toran, of the American Mission to the U.N.

Other speakers for the orientation period included the Rev. Robert Chapman, for the National Association for the Advancement of Colored People; the Rev. Frederick Stoerker, executive secretary, Ecumenical Voluntary Service Projects Committee of the National Student Christian Federation; Dr. Thomas Govan, executive chairman for faculty work of the Division of College Work; the Rev. Eugene Monick, executive secretary for college work of the First Province; and Dr. Mabel Smythe, principal of New Lincoln School, New York City.

Fr. Jones told THE LIVING CHURCH:

"The object of the orientation was to prepare the group for the cultural changes, the different customs, matters of health, and so forth; also to point up the positive contribution of being Americans and Christians in another society.

"The whole project arose out of a conversation between Bishop Rosevere of Accra

[capital of Ghana] and members of the College Work Division, during the bishop's visit to America last fall. The project is a combination study and work tour."

Sponsor of the project is the Summer Service Projects Committee.

Over half of the students gave \$900 each for the privilege of joining the project. Some students had scholarship help.

Nine students left for Brazil late last month, after spending a similar week in orientation. Their leader is the Rev. Alton Stivers. Two domestic groups also are being sponsored by the committee this summer.

The young people in the Ghana project are:

Mr. Douglas A. Anderson, Houston, Texas; Mr. Cline Armstrong, Houston; Mr. Laurence DeWitt, Amherst, Mass.; Mr. R. Mead Christian, Lexington, Va.; Miss Martha Jean Davis, Cleveland; Mr. Edward Herscher, Cleveland; Mr. John E. Lamphear, Hartford, Conn.; Mr. Edward Leonard, New Haven, Conn.; Mr. Charles McGill, Hartford; Miss Jacqueline McNeal, Houston; Miss Roberta Mosely, Providence, R. I.; Mr. Michael L. Milligan, Houston; Miss Marilyn Neumann, Buena Vista, Va.; Miss Sandra Pryor, Oxford, Ohio; Miss Clara Skitwith, New York City; Mr. David G. Wilkins, Ann Arbor, Mich.; Miss Bonnie Sherr, Philadelphia; Miss Connie Graham, Evanston, Ill.; Mr. John W. Sweeley, Tampa, Fla.; Mr. Matthias Njoku, Washington, D. C.; and Miss Sandra Waymer, Towson, Md.

ORTHODOX

Patriarch Urges "Front"

His All-Holiness Athenagoras I, Ecumenical Patriarch of the Orthodox Churches, recently called for establishment of a "common front" among the three main groups of Christianity — Orthodox, Protestant, and Roman Catholic.

In an interview published in the New York Times, the Patriarch said:

"We Orthodox already have a common front with the Protestants within the World Council of Churches. Our current effort is to reach a unity on dogma. We have not gone that far with the [Roman] Catholics yet, but we are seeking unity of action and cooperation with them. To achieve this they should, among other things, abandon proselytism and abolish the Uniate Church."

He went on to say:

"The problems of full dogmatic union between the Orthodox and other Christian Churches cannot be solved now. This is a long-term prospect and must be preceded by a clean sweep of the evil past — its misunderstandings, hatred, proselytism, and propaganda. This will require time. And it can be achieved only through constant contact and discussion."

THE COVER

The 750 lb. limestone cross held by this crane is about to be lowered into place on the new church building of St. James' Church, West Hartford, Conn. Dedication service for the new building is scheduled for Thanksgiving Day.

UPPER SOUTH CAROLINA

Deadline for Report

Parishes and missions in the diocese of Upper South Carolina must, from now on, have their parochial reports in the hands of the diocesan secretary not later than the 15th of February if they wish to be represented at the subsequent diocesan convention, according to a canon adopted at the 1962 convention of the diocese, held recently at the Church of the Advent, Spartanburg, S. C.

The council also:

- ✓ Adopted a 1962 budget of \$258,150 and a proposed 1963 budget of \$291,140.
- ✓ Received two missions as parishes (All Saints', Cayce, and St. Francis', Greenville) and one new mission (the Chapel of the Cross, Columbia).
- ✓ Designated Easter Day as a day for receiving gifts for the Episcopal Church Foundation of the diocese. (This was requested by Bishop Cole of Upper South Carolina).
- ✓ Approved an increase of travel allowance for mission clergy (also requested by the bishop).

ELECTIONS. Standing committee: Rev. William Lumpkin, Rev. John Barr; R. E. Browne, F. D. MacLean. Executive council: clergy, Clyde Ireland, James Stirling, W. L. Gatling, Jr.; laity, Thomas Evins, Michael Mungo, L. V. Bruno. Delegates to provincial synod: clerical, John Pinckney, Clyde Ireland, John Barr, William Beckham, Thomas Roberts, Howard Hickey; lay, Thomas Boyle, Jr., Charles Davis, Moultrie Burns, Joseph Faulk, James Davis, A. Hooper Skardon. Delegates to Anglican Congress: Rev. Capers Satterlee; Chester Hatch, Jr.

SOUTHWESTERN VIRGINIA

"Heaven's Morning Breaks"

The Rev. Devall Langhorne Gwathmey, 75, rector emeritus of St. John's Church, Wytheville, Va., had just eulogized a fellow Rotarian, recently deceased, at a meeting of the Wytheville Rotary Club on July 11th. He sat down,

Next Week:

The Church School Number

and a quartet had begun singing the hymn, "Abide with me," when Dr. Gwathmey collapsed in his chair and died.

Dr. Gwathmey was born in Norfolk, Va., in 1886. After graduating from Washington and Lee University, he studied at the Virginia seminary, and was ordained to the priesthood in 1914. He served St. John's Church, Waynesboro, Va., from 1913 until 1917, and was rector of St. Paul's Church, Wilmington, N. C., from 1917 until 1919. From 1919 until 1921, he was chaplain of Virginia Episcopal School, Lynchburg, Va. He became rector of the church in Wytheville in 1921, and retired in 1956. He was a charter member of the Wytheville Rotary Club.

He was historiographer of the diocese of Southwestern Virginia from 1933 until 1958, and served many years on the dioc-

esan board of examining chaplains, the executive board, and the board of trustees. He was a deputy to General Convention three times.

Dr. Gwathmey, who never married, is survived by three sisters: Mrs. L. A. Davidson of Washington, D. C., Mrs. Elizabeth Mayo of Virginia Beach, Va., and Miss Mary P. L. Gwathmey of Richmond, Va.; and by a brother, W. W. Gwathmey of Baltimore, Md.

WESTERN NORTH CAROLINA

"Mythical Distinction"

"We must convert Christians to Christianity," Presiding Bishop Lichtenberger told delegates to the recent convention of the diocese of Western North Carolina, meeting in Asheville, N. C. (The convention held some meetings at the "In-the-Oaks" diocesan conference center, Black Mountain.)

"The distinction between Christians and sinners doesn't hold water," he said. "It is a mythical distinction. We are all sinners and all Christians. . . . The world needs the Church, and we can do no better than be faithful disciples, true members of the Body."

The convention voted to create an "Episcopal Church Foundation of Western North Carolina," to receive gifts and bequests to the Church and make them available for use in the development of missionary work in the diocese. The convention also voted for the employment of a full-time marriage counselor, beginning in September, 1963.

A silver tray was given to Kingsland Van Winkle, an Asheville attorney, who has resigned after 17 years of service as chancellor of the diocese.

ELECTIONS. Executive council: clergy, Jesse Sparks, James Hindle, Kenneth Donald; laity, John Davis, Miss Salley Kesler, John Simmons, Mrs. R. W. Twitty, Mrs. David Harris, Jr., Roland Potter, Albert Hartley. Delegates to provincial synod: clerical, G. Mark Jenkins, Frank McKenzie, Frederick Valentine, John Carter, James Perry, Jr., Gale Webbe; lay, Wallis Goodman, Harold Corey, Roland Potter, Ralph Isley, A. B. Stoney, Robert Korte.

MINNESOTA

Anniversaries

Helping Our Merciful Saviour Cathedral, Faribault, Minn., celebrate its 100th anniversary, and Bishop Kellogg of Minnesota celebrate the 10th anniversary of his episcopate, the annual convention of the diocese of Minnesota held its 1962 meeting in Faribault.

Bishop Kellogg received a purse, representing gifts from the clergy of the diocese. In his address to the convention, Bishop Kellogg urged that rectors of large parishes exchange pulpits with clergymen in smaller churches, and that carloads of parishioners from the larger parishes, perhaps with choristers, accompany their rectors in the exchanges. In this way,

he suggested, clergymen of the smaller churches could get into the "stream of life" of the larger ones.

Bishop McNairy, Suffragan of Minnesota, described the cutting of convention meeting time from two days to one a "successful experiment."

To the budget presented, the convention added an item of \$1,500 for leadership training in the department of Christian education of the diocese, making a total budget of \$515,161.

Three new missions were admitted in union with the convention: St. Michael and All Angels', Monticello, Minn.; St. Michael and All Angels', North St. Paul; and the Chapel of the Cross, St. Paul Park.

ELECTIONS. Standing committee: Rev. John Hildebrand, Rev. T. Ronald Taylor; Charles Frost, Harold Richter. Bishop and council: clergy, C. F. William Goddard, Vernon Johnson, Sherman Miller, John Oriol; laity, Maurice Adelsheim, Jr., Edward Flitton, C. E. Bayliss Griggs, S. S. Thorpe, Jr. Delegates and alternates to provincial synod: clerical, E. Vincent Anderson, Louis Johnson, Frederick Kramer, George LeMoine, T. Ronald Taylor, Richard Welsh; lay, V. M. Conaway, Robert DeHaven, William Mudge, Clarence North, Lester Swanberg, Floyd Thompson.

LONG ISLAND

Pastoral Answer

In answer to charges that some racial segregation is practiced in St. John's Episcopal Hospital, Brooklyn, N. Y., Bishop DeWolfe of Long Island, on July 18th, issued the following pastoral letter, to be read in all the churches in his diocese:

Well beloved in the Lord:

Because of the unfavorable newspaper comments and misinterpretation in my absence, I feel that I must make a statement to the clergy of the diocese and to my diocesan family. I am sure you realize that this publicity does not represent my spirit. My record stands, for 20 years, of my love for all people.

I do not accept the charge that St. John's Hospital practices segregation. I believe it is the most integrated voluntary hospital in this area. The hospital, the school of nursing, the Youth Consultation Service, Camp DeWolfe, the cathedral schools, and the George Mercer, Jr., Memorial School of Theology, as well as our parishes and missions, are all integrated. I have enunciated my position many times to the parish clergy, that all of the church doors should be open to all people. One of my intentions in thanksgiving has often been that this has taken place.

If I have done anything, or written anything, to cause offense, it was not purposely done, and I ask your forgiveness.

For your information, I have met today with the City Commission on Human Rights, and I am releasing the following statement in concert with the commission:

"It is the policy of St. John's Episcopal Hospital not to practice any kind of segregation based on race, creed, color, or national origin in any of its departments and facilities.

"It has been stated that semi-private and private rooms on the fourth floor of St.

John's Episcopal Hospital are denied in some instances to people because of race, creed, color, or national origin. No segregation concerning their use is or will be a matter of hospital policy.

"My diocesan staff and I have conferred this day with Mr. Madison S. Jones, executive director of the City of New York Commission on Human Rights, and members of his commission's staff, when the above policy was set forth and clarified.

"It was indicated at this conference that St. John's Episcopal Hospital was the most thoroughly integrated voluntary hospital in Brooklyn, with more Negro doctors on its staff than are in any other voluntary hospital in Brooklyn. Twenty per cent of the present student nursing class are Negroes and approximately 50% of the graduates last year of this school are Negroes. All employees, professional and nonprofessional are thoroughly integrated, also.

"May I emphasize again that the assignment of rooms in St. John's Episcopal Hospital is not made on the basis of race, creed, color, or national origin. At times there may be various reasons taken into consideration in the assignment of rooms, but it is the policy of the hospital that race, creed, color or national origin shall not be a factor in such assignments.

"I am requesting the board of managers to direct the staff at St. John's Episcopal Hospital and all members of the various departments to implement the above policy, and I have invited the City of New York Commission on Human Rights to make its resources available, on a continuing basis to myself and the board of managers, and to assist in carrying out these objectives.

"I am sending a pastoral letter to the clergy of the diocese, to be read in all the churches, incorporating this statement."

WESTERN NEW YORK

"No Quota" Option

Bishop Scaife of Western New York in his address to the convention of his diocese, held earlier this year, called for "a rebellious type of Christianity which conforms to the rebellious attitude of our Lord to the religious life of His day." Citing the fact that many Christians do not believe God is active in the world, the bishop called upon the diocese to remember that all that "really matters in this world are human beings," and that the universe is "still being created and so is the world order under which you and I live."

The convention:

- ✓ Adopted procedures that will allow parishes and missions to elect whether they wish to go on a "no quota" system for the support of the Church. The diocese itself will have no proposed budget. First priority in the working budget, to be adopted in 1963, is to be given to the diocese's share in the work of the national Church.
- ✓ Moved up the date of the annual convention: Next year's will be in May.
- ✓ Received the report of the urban work committee of the diocese's department of missions, announcing the opening of urban missionary project (known as St. August

es) in Buffalo. Two Church Army offices are to be assigned to the work, which will be centered in buildings of the former Church of the Holy Communion (closed in 1960).

Admitted St. Mary's Church, Gowanda to a mission for 64 years — as a parish. Adopted a resolution on freedom of choice in housing, calling on the diocese to exercise strong leadership "that the individual Christian's responsibility in this area might be clear."

Defeated a resolution which would have raised the raise in the legal age for drinking in New York state from 18 to 21 years.

Defeated a move to permit parishes to choose women as vestrymen and wardens.

ELECTIONS. Standing Committee: Rev. John Lars; William Baird. Executive council: clergy, John Whiteford, Paul Miller, Richard Baker; laity, John Brust, William Potts, G. Patterson Crandall, John Elgar (filling an unexpired term), Fred Harding (filling an unexpired term). Delegates to provincial synod: clerical, Burtis Dougherty, Alexander Corti, Ronald Forsyth; lay, George Boyer, Robert Arthur, Moir Tanner. Provisional delegates to provincial synod: clerical, Albert French, Richard Townsend, Howard Wilson; lay, Melvin Elliott, John Elgar, Lawrence Eckuland.

MAURITIUS

Fr. Mudhoo Transferred

The Rev. James Mudhoo, who has been serving in Souillac, Mauritius, will leave early in August for new work in Mahé in the Seychelles, a group of British islands 1,000 miles to the north of Mauritius. There is no air service to his new post and only a monthly boat.

"You will be glad to know that I am able to take with me the car that THE LIVING CHURCH readers helped to buy," he wrote.

Readers sent about \$750 to Fr. Mudhoo over a period of two years. Most of the money was used for cyclone relief. THE LIVING CHURCH RELIEF FUND will continue to accept checks (made payable to the fund) for Fr. Mudhoo as he works in the Seychelles. His current needs include a second-hand typewriter and a transistor radio set "since there is no light in the Seychelles."

EAST AFRICA

Balance

A new college, to train clergymen for work in towns, is to be established in Nairobi, East Africa, by the Anglican Church.

Located near St. Stephen's Church, Nairobi, the school will offer courses for men who are already ordained, as well as for students at nearby St. Paul's College, the interdenominational (including Anglican) theological school for Kenya.

According to the Archbishop of East Africa, the Most Rev. L. J. Beecher, the new school will be established as an attempt to balance the training of clergymen for country situations with training for the increasing work in housing estates and industry.

LUTHERANS

Cautions on Healing

The final convention of the United Lutheran Church in America, meeting in Detroit last month, adopted with minor changes a report of the Church's Committee on Anointing and Healing, which attacked "faith healers," defining them as "those who, claiming to possess or convey spiritual powers that heal the sick, distort the Gospel by trying to direct the power of Christ into a miraculous act of bodily healing. They fail or refuse to distinguish between the primary and secondary . . . elements of Christian faith."

Shortly after the close of the convention, the United Lutheran Church in America united with three other Lutheran bodies in the new Lutheran Church in America [L.C., July 15th].

The committee's report warned that "the expectancy of faith for spiritual healing is always secondary to the expectancy of faith for receiving the Gospel. Always the central concern must be Christ's victory in the believer in the face of the threatening fact of sickness. If bodily healing becomes central, then all is lost."

The report was partly in question-and-answer form, and included 95 paragraphs. Some of the significant items:

When people attempt to use faith in Christ to gain physical and mental health, they are making God's grace the means toward some other end and are thus misusing the Gospel. When people talk of discovering spiritual laws that enable one to tap Christ's supernatural powers for purposes of healing, they are misusing the Law in an attempt to coerce God. These are attempts at magic. If there are supernatural powers to be tapped, they are ultimately destructive even though they appear to heal. . . .

"Faith healers" . . . fail to recognize as God's gift to man proven scientific methods . . . ; mislead credulous people by offering physical cures which cannot honestly be promised by anyone . . . ; endanger the whole spiritual life of believers by claiming that God is able and ready to heal, leaving the implication that failure to be cured is due to lack of faith on the part of the afflicted . . . ; use mass meetings and mass communications to reach an unknown public and use faulty evidence and false hope to lead people to expect more than God has ordained for them . . . ; make a spectacle of human misery . . . ; oversimplify faith and healing . . . ; endanger human lives by mis-

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$5,468.10
Receipts Nos. 3909-3921, July 9-18	194.50
	\$5,662.60

directing believers into a sense of false security . . . ; [and] use the power of suggestion and mass hypnosis to create an individual sense of well-being, confusing this with the work of the Holy Spirit.

Q. How are we to regard the healing ministries practiced by other Christian Churches or by groups of Christians closely related to the traditional Christian Churches?

A. Here a word of caution is in order. Christian fellowship that centers in the Gospel is not to be confined within congregational and denominational boundaries. Nor is it to be discouraged when people of special interests gather about those interests in the name of Christ. Sickness and healing certainly represent an important interest, and spiritual healing should naturally be an open possibility when Christians gather in fellowship around a concern for the sick. . . . But with the appearance of any of the signs of abuse . . . the whole undertaking becomes suspect. . . . The human tendency to try to misuse the power of the Gospel constantly resides in every one of us. . . .

When there is held open the expectancy of Christian faith for spiritual healing, it should be within a fellowship which gives clear priority to an expectancy for receiving the Gospel and a central concern for Christ's victory through faith in a specific situation of sickness. . . .

Q. Is anointing with oil a wise practice for Lutheran congregations?

A. The committee believes that the use of oil in ministering to the sick would be unwise for our Lutheran congregations today. Though such use of oil belongs to the living tradition of some other Churches, it is not a part of the traditional practice of Lutherans. Though there is Biblical precedent (notably James 5: 14), no direct application is possible because in Biblical times oil was thought to have medicinal value. Furthermore, there is danger that magical value would be attached to oil thus used, or that it would be considered a new Sacrament alongside Baptism and the Lord's Supper.

INDIA

Further Merger

A draft statement of faith to be part of the constitution for the proposed United Church of South India has been approved by representatives of the six Protestant bodies involved in the merger.

In the proposed merger are the Church of South India and five Lutheran groups: Tamil Evangelical Lutheran Church, Arcot Lutheran Church, South Andhra Lutheran Church, Andhra Evangelical Lutheran Church, and Indian Evangelical Lutheran Church.

The statement of faith will be submitted to the governing groups of the negotiating Churches for approval before being incorporated in the United Church's constitution.

Representatives of these Churches have been holding union discussions since 1948. They have examined basic Christian doctrines of their respective denominations and have agreed that no fundamental differences exist to prevent a union of the six bodies. [RNS]

DIALOGUE AND SILENCE

*We are slow to learn
that leaving our work with God
is a real part of our doing that work*

by the Rev. Brian Kelley

The latest thing for divided Christians is dialogue — conversations among non-Roman Churches, mutual discussions on issues of difference by Roman Catholic and other clergymen, the ecumenical encounter in all its formal and informal manifestations.

I wish in no way to denigrate this great process of dialogue. On the contrary, it is something in which I rejoice.

The need for dialogue is great. This need is simply proved, because for many centuries there has been the silence of the lack of communication. Such silence is that painful silence of non-communication, in which divorced persons find themselves. It is not the silence which is indicated by the title of this essay. Rather the root of our past silence, for instance, lies in a radical hostility. But to press the analogy further, "marriage counsellors" have gotten us, divorced Christians, to deign to talk to each other. As these counselors would probably tell us, much speaking will have to be done by both partners before there may be reasonable hope of a re-establishment of the marriage, and, some counsellors might prefer to say, to determine if any marriage existed!

Because time has passed since the en-

The Rev. Brian Kelley is priest-in-charge of St. John's Church, Charlestown, Mass. He is working on the Th.M. in Church history at Harvard. Canonically resident in the diocese of Quebec, he is about to transfer his canonical residence to Massachusetts.

actment of divorce, it is necessary for the partners to look back on the ground they have traveled. Whence have we come? What have we become in this process? What have we been to each other in separation? What are we now when faced by each other? It is obvious that there is need for a great dialogue whose end cannot be seen, but whose years of beginning can still be numbered on the fingers of one hand. We are like long-term enemies who have, by circumstance of history, been cast together, and who discover joyfully that there is no end of talking "for this thy brother was dead, and is alive again; and was lost, and is found."

But in the genuine warmth and enthusiasm of this encounter, what of the

virtue of silence? Not, let it be emphasized, the silence of hostility, but the silence of charity which is willing both to "speak" of the sufferings of the former estrangement and to rejoice silently in the fact of our being found again.

What does Holy Scripture tell us about silence? Obviously, there are two types of silence, good and bad. There is the silence of Gehenna, the silence of ultimate hostility and rebellion against Almighty God. It is allowed to reach its appropriate goal, namely a land of weeping and gnashing of teeth. Its end is a land of noise perpetual and without meaning.

The silence we would note is that of Psalm 39:2, in which silence was kept even from good. But we have reason as partners still in the counseling stage to consider other reasons for silence. In Jeremiah 8:14, we read, "for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord." We have sinned by our unfaithfulness to Christ in our corporate pasts and presents. We have thereby fostered our unhappy divisions. The Lord our God has put us to silence. The Old Testament would also counsel us that there is "a time to keep silence, and a time to speak" (Eccles.

1:7). There is time and reason for silence. There is a time to keep silence, says the prophet Isaiah (41:1) to "let the people renew their strength." There is a reason, sin, our sin, and the silent Jesus Prayer, "Jesu, have mercy," our lives ought to offer.

In the life of Christ it is singularly easy to find the place which silence occupied. In silence He went into the desert. In silence amidst temptation He saw the way He was to walk. And when Christ returned from the desert to preach the gospel of the Kingdom of God, how was it to come in? "The Kingdom of God is as if a man should cast seed into the ground." It is like a grain of mustard seed, hidden in silence. We can truly speak of the silent coming of the Kingdom. And the Church is intimately bound up with it even in its sadly divided state.

In His ministry there were times when Christ answered not a word. To the woman of Canaan, who was separated from the Jews, and who came after a hurried trip to speak to Jesus, "he answered her not a word" (Matt. 15:23). Surely, this would have been a time for speaking, she who recognized the Messiah, and offered the Jesus Prayer. But there was only silence. Also, during His ministry, Christ realized that everything could not be spoken *now*. In St. John 16:12, He says, "I have yet many things to say unto you, but ye cannot bear them now." So for us, living on the 'B.C.' side of our divisions, there are many things we have to say, but we cannot bear them now. For yet other questions there is only silence. "Lord, are they few that be saved" (St. Luke 13:23). Lord, who shall bring what to the one Church? There is only silence.

Most surely in His passion, do we learn of Christ's ministry of silence. After the tumultuous reestablishment of communication on Palm Sunday came the silent withdrawals of Holy Week outside the city. We think much these days about the 17th chapter of St. John's Gospel. Christ, our High Priest, prayed for unity in truth and holiness. But we forget that this high priestly prayer says in words what later was said in the liturgical silence of the garden.

The prayer was offered in silence in front of the Apostles who went away, later before two high government officials who turned away, and finally beside two thieves who were to be done away. Jesus Christ's testimony to the Jews and the Gentiles was at this time a silent one.

Those who engage in the ecumenical dialogue sometimes reflect with great profit upon Abbe Paul Couturier's idea of the invisible monastery. The Abbe imagined a great company of Christians (whom he knew partly through encounter and partly through correspondence) who were drawn together in and by charity to devote their lives for unity *where they*

were and through *what they were*. He thought of them as being bound together into an invisible monastery. Obedience in such a community would be directly to Christ without the intermediary of a superior. But as those disciples of St. Benedict know, not only is great charity and obedience needed in the monastery, but also silence. We walk and we talk with our separated brother as far as we may go. During this interlude, dialogue is needed. But there comes that point beyond which we cannot go today. We cannot bear them now. We turn to go, offering to God a prayer. Until we come together again, our way is in silence. In the invisible monastery we learn to wait upon God and His Kingdom. For this waiting, silence is needed. This royal road of silence is open to us, a silence which should prevail over our dialogue, a silence which recognizes the sufferings on account of our divisions and is willing to suffer on account of them in silence. Out of such silence emerges true dia-

logue, speaking through, God speaking through us to our separated brother, our separated brother speaking through us to God.

In such silence we should recognize more clearly that unity is God's gift in holiness and truth to His Church, and not our striving through much talking. We are slow to learn that leaving our work with God is a real part of our doing that work. "The Kingdom of God cometh not with much observation" and discussion. Neither does the unity of the Church.

Fr. Hans Urs von Balthasar has recently written that "a liturgical movement unaccompanied by a contemplative movement is a kind of romanticism, an escape from time, and inevitably calls up, by opposition, the counter-romanticism of a false conception of the sacred character of secular activity" (*Prayer*, 1961, p. 98). The word liturgical in this quotation might aptly be replaced by the word ecumenical.

ANGLICAN PERSPECTIVES

Telstar and the Body

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

This begins as a sort of Anglo-American reflection, I'm afraid, and perhaps it won't seem to make sense to readers elsewhere in the Anglican Communion. But I think it really does conceal a general point. It is about Telstar, the astonishing new satellite on which we can bounce various messages across vast reaches of the world's surface.

We stayed up late in our house to watch the inaugural program, a while ago. The satellite was hoisted into orbit satisfactorily, and after about five trips, there was to be an attempt to carom a television program from Maine to the two stations in Cornwall and Brittany. Ultimately it came out all right, as everybody knows, and there was even a return of compliments from France and Britain. As I write, the exchange seems not to have been entirely without stress and at least a breath of competitive international spirit. But this will settle down, no doubt. The great event itself was undeniable and clear; it was a most significant technical step forward; it will pave the way in very short order for an astonishing increase in international communications; once

the bugs are out of it, it will permit immense new ranges of common experience; and it is one more miracle which a poor clod like myself can't even understand.

I am old enough to remember sitting up half the night twiddling what we called a "cat's whisker" on a crystal set, hoping to get Schenectady (which was all of 150 miles away) and maybe hear a band playing or even the time signals. Now I sit up half the night watching somebody else twiddle an invisible finger of energy no bigger than a pencil, hoping to intercept a ball 600 miles out in space, traveling at some incredible velocity. And I can't understand one any better than the other. So still another burden of helpless and ignorant wonder is added to the load of it most of us carry anyway, in our technological society. However, that is another story.

During the build-up for the first try at catching the satellite, our British television commentator filled the time with various interesting and sensible speculations. What would this marvelous new thing make possible? What television pro-

grams would come across the Atlantic, from North America to Britain? What would be sent back, indeed? So we looked at various bits of film. Some excellent Lapland reindeer, I remember, figured in the dialogue, for one thing. But being an American, I was particularly interested in what our commentator had selected to illustrate the probable U.S.A. component of this exchange.

I was not altogether surprised, I'm sorry to say. One clip was of a housing speculator at Cape Canaveral. Another was of the successor to the *Twist*, as seen in a Harlem night club. (I'm afraid that some assume that attendance at such galas is the standard evening entertainment of American families, who take the kids and have supper out at various picturesque *boites* such as the one illustrated.) Then there was a round or two of prize fighting. Finally, we were taken to a large university campus where we learned all about how high-school girls in the United States are taught how to twirl batons and be drum-majorettes or "pep girls." (It seemed again to be assumed that American universities — when they are not occupied in training people how to loft satellites into space — devote their buildings and energies mainly to such intellectual arcana as baton-twirling.) So we had an interesting half hour of cultural exploration of American life, to prepare us for the miracle about to happen, and what would follow it.

Often a Marginal Revelation

If I took a somewhat dim view of the picture of the United States which was presented, it wasn't defensiveness. Because of my job, I happen to know more about both the United States and Great Britain than such a silly performance could either teach me or disguise. I know that I must brace myself, whenever I hear the word "American," for what is coming; so often, alas, it will be a distasteful and marginal revelation of some foolishness in the United States, and it doesn't seem to occur to the revealer that maybe Americans feel just the same way as he does about it. (May I at once add that I brace myself equally at home, when some dim wit starts to describe British life in terms of the Changing of the Guard, the Empire, British coffee, a nationalized Church supported by taxes, etc.)

I know that it was not ignorance which prompted the selection of scenes from American life, nor was it simply a sneer. Americans, like anybody else who lives abroad, know how complicated the problem of international understanding is, and how it is confused by questions of prestige, jealousy, insecurity, and all the pulling and hauling of international and intercultural rivalry. If the American image abroad excites the kind of smooth mockery which it often does, let no American, least of all an Anglophile like

myself, put this down merely to ignorance or dislike. It is no more than the echo of our own voice, just as the offensive image of the British abroad reflects a similar impression of arrogance or ignorance. This is where the problem of understanding begins; you have said very little when you have simply described the impact of one culture upon another; you have really only defined the problem.

Essential Facts

The important facts, the other night, were not the shallowness or the mockery. The important facts — the essential facts — were the shining sphere sailing through the night, and the immense and ingenious labor of men on two continents who could open such a great door of understanding. The important facts were the clean brilliance of Englishmen who could concoct television in the first place, of Americans who could get the satellite off the ground, of Russians with their more powerful engines, who could have gotten the satellite even higher, if only they would come out from their cellar and join the human race.

Still more, there were the people on both continents — the anonymous people behind the images, trapped in the images — who are wrestling with the problems symbolized by Telstar. It wouldn't be difficult, for example, to pick a few films of British life which could be as unfair as the ones shown from the United States. A dim but nimble American wit might have thought to introduce Great Britain to America by showing the recent Nazi rally in Trafalgar Square for a starter, followed by some shots of British Army life in a German village pub at 2 a.m., and then ending with a study of a rumble in some neighborhood dance hall in north London. But what sense would there be in this kind of comparative sneering? The only things which matter are the people behind the images, who have to cope with precisely the problems our civilization poses, including the problem of technology that runs so far ahead of even the best and brightest of us, including the crazy excesses and folly of a free society and a ridiculously rich and generous technology.

This is the essential problem of communication, not merely the exchanging of images, favorable or unfavorable. It is perfectly true — indeed, it is fatuous to say so — that every new development in communications like Telstar, poses problems to the technicians and the agencies and the nations involved. These are matters for the sparring of negotiators, and the arrangements of technicians.

But who is going to worry about the people behind the images? Who is concerned with the communication between the people themselves, who are at the heart of the pain and the wonder of their own cultures? I do not honestly know that there is any other communication agency

at that level except the Church. Where else can a door be opened between the plain people of Great Britain (or France, or Japan, or Malaya, or Bolivia or . . .) and the plain people of America, whereby each may understand something of the struggle and hope and fear and agony of the other? For to understand people, and to enter into the secret of their lives, is something which requires infinitely more than technical gimmicks. It requires imagination and humility — that imagination which is love in action and that humility which is born in a sense of our common creation and our common hope and our common judgment. And these are the commodities with which apparently only the Church deals.

I do not intend to suggest that we should have ecclesiastical Telstars, or ask the nations of the world to provide more adequate religious programs for television broadcasting to satisfy angry Anglicans. The gimmicks we have, and what they make possible — movies, television programs, pictures and words, and all the rest — these are simply the thermometers of culture and politics at any given time, and the tools. The task of the Church lies behind these or beyond them. The concern of the Church is nothing less than the unity of mankind under God. To speak for this unity and to claim it, to express it in every possible way, to judge all that our nations do in terms of this unity, to apply the unity as a standard of life for all of our separate cultures and civilizations — this is the Church's business. And our own Anglican household has a significant part of this glorious ministry to carry.

Responsibilities for Authorities

Of course there are responsibilities here for the television authorities, the political leaders, the various tycoons and nannies who must sift what we shall see and hear. They do not underestimate these responsibilities, in the main. The question is whether the vast brotherhood of small men and women, who know that they neither deserve nor understand the power they wield nor are wise nor good enough to master it easily, is to discover itself across the world. The question is not how silly Americans can sometimes be (or British or Lebanese or Chinese or Filipinos or . . .). This is easy enough to document. The question is how one people can enter into another people's confusion and discontent and hope to see not the folly but the pain behind it, not the confusion but the search and the hope and the sense of judgment and the fight for responsible freedom which surges like blood through the universal arteries of humanity. This question is the heart of "tele-communication"; and I wish that the Church were better at asking it and seeking an answer to it, for in truth I think it is our principal business on earth.

How To Be Religious, Though American

We have been giving thoughtful attention to the letters of many readers, both clerical and lay, opposing the Supreme Court decision about the official New York State prayer in the public schools, and disagreeing with our editorial supporting the decision. The subject is a complex one, not satisfactorily answered by a doctrinaire insistence on a "wall of separation between Church and state" on the one hand or by an insistence that America is a religious nation on the other hand.

We certainly have no objection to an impartial material benignity of government toward religion — exempting Churches from taxes, providing stipends and perquisites for chaplains in armed forces and institutions, perhaps even assisting Church-related schools unless such assistance too greatly benefits one Church over others. We are glad that the courts are opened with an acknowledgement of the deity upon whom all laws depend and that Congress and State legislatures open their sessions with prayer. The declarations of personal reliance upon God which come regularly from our presidents and other political figures are undoubtedly sincere and wholesome.

The motto, "In God we trust," upon our currency and the "under God" in the Pledge of Allegiance leave us somewhat less happy. They represent a mechanical kind of witnessing that is of little spiritual value. Putting

religious words into other people's mouths is a dubious enterprise at best. And the examples of Protestant Sweden and Anglican England, not to mention various countries in which the Roman Catholic Church is "established," indicate that official governmental religiousness does singularly little to inculcate religion among the citizenry.

One of our points of difference with some who deplore the decision is, perhaps, our firm conviction that neither the government nor the public school nor both together are the exclusive vehicles of the American tradition. We are a religious people, expressing and promoting our religion through deeply rooted institutions which are not governmental and not subject to the popular vote of cities or states. Governments and schools play a sufficiently large part in our national life already. They cannot make us good, they cannot make us religious, and we hope they won't try to do so.

Unlike Justice Douglas' concurring opinion, the opinion of the Court recognized our nation's strong religious traditions and asserted only that it was not the business of a state to compose a prayer for use in the schools. The decision did not forbid praying in the schools; it merely rejected the state government as a liturgical authority. We think that God will be able to get along quite well in this country by the services of the liturgical authorities already functioning.

Bumper Crop of New Deacons



The 1962 *Episcopal Church Annual* records the ordination of 431 deacons in the latest year reported. But this year's crop appears to be even larger. The list of recent ordinations below includes 221 names, by far the largest number that we have ever reported at any one time. It has been necessary to abbreviate the information drastically to get everybody in, and no doubt some ordinations have not yet been reported to us. Where a church is named, it represents the place where the new deacon will serve, usually as an assistant.

Charles P. Abbott (Kan.), staff sergeant, USAF, stationed at Rapid City, S. D., where he will continue to work with the rector of Emmanuel Church. The Rev. Mr. Abbott tutored for his exams at Oxford, England.
Thomas J. Abernethy, Jr. (W. Mass.), St. John's, Williamstown.
John S. Akers, III (Lex.), St. Philip's, Harrodsburg, Ky.
David B. Allardyce (S.O.).
David J. Baar (Calif.), St. Andrew's, Saratoga.
James R. Babb (Colo.), Good Samaritan, Gunnison.
Ross H. Babigian (Dallas).

Robert Walker Bain, M.D. (Conn., but he transferred to Liberia), perpetual deacon, missionary doctor, St. Joseph's Hospital, Bolahun, Liberia.
William A. Baker, Jr. (S.O.)
Irving F. Ballert, Jr. (Alb.), St. John's, Troy, N. Y.
J. Donald Bane (Texas), St. John's, Center; Christ Church, San Augustine. He will be an honorary canon of the cathedral in Houston by being minister in charge of Christ Church, one of the first parishes of the diocese.
Stewart F. Barr, III (Ariz.), St. Peter's, Casa Grande.
Elliot H. Blackburn (W. Mass.) Atonement, Westfield.
Edwin L. Blackmore (Calif.), St. Stephen's, Belvedere.
John E. Blewett (Mich.), All Saints', Detroit.
William W. Blood (W. Va.), Trinity, Shepherdstown.
Jeremy W. Bond (N. Y.), St. Mark's, Mount Kisco.
Benjamin Botengan (Phil.), Cathedral, Quezon City.
David W. Boulton (W. Mass.), Grace, Amherst.
Jay W. Breisch (Chic.), business manager, Nashotah House.
John Gurdon Brewster (N. Y.), Epiphany, New York.
Paul O. Brisbane (W. Mich.), work in S. D.
Raymond Dutton Brown (Alb.), St. Paul's, Schenectady, N. Y.
William F. Burns (N'k), St. James', Newark, N. J.
Alvin P. Burnworth (N'k), St. James', Old Town, Maine; St. Thomas', Orono, Maine.

C. Richard Cadigan (W. Mass.), Emmanuel, Webster Groves, Mo.
Gary Y. Canion (Texas), St. John's, Carthage.
John Paul Carpenter (Minn.), St. John's, Silver Bay; St. Paul's, Two Harbors.
Donald L. Chappell (S. Fla.), Holy Trinity, West Palm Beach.
Gordon L. Chastain (Indpls.), St. Christopher's, Carmel, Ind.; St. Peter's, Lebanon.
Charles H. Christopher (Colo.), St. Andrew's, Manitou Springs.
Donald B. Clapp (S.O.).
Thomas E. Clemans, Jr. (Va.), St. George's, All Saints', Stanley.
Robert T. Cobb (C. N. Y.) former Congregational minister.
John M. Collins, III (Wash.), Ascension, Lexington Park, Md.; St. Andrew's, Leonardtown, Md.
Albert Jay Colton (Utah, but he transferred to Calif.), student at CDSP and sub-dean at Grace Cathedral, San Francisco.
Thomas E. Cooper (Mich.), St. Mark's, Atlanta, Mich.; Calvary, Hillman.
James Copanot (Phil.), St. Paul's, Balbalasang.
Frank G. Cornue (Spok.), Holy Trinity, Wallace, Idaho; St. Andrew's, Mullan, Idaho.
Jerry Crawley (Okla.), St. Stephen's, Alva.

Continued on next page

Richard E. Crews (Conn.), St. John's, New Milford; St. Andrew's, Marble Dale.

Gilbert E. Dahlberg, Jr. (Chic.), St. Gregory's, Deerfield, Ill.

Raymond Q. Dalton (Chic.), Holy Innocents', Hoffman Estates, Ill.

Nicholas W. Dand (L. I.), assigned to Bishop's office.

Robert M. Darrow (Colo.), St. Luke's, Fort Collins.

Arthur Lee Dasher, IV (S. Fla.), St. David's, Englewood, Fla.

Tucker E. Dawson, Jr. (La.), St. Paul's, New Orleans.

Arthur Dilg (Pitts.).

Richard C. Donnelly (Harr.), Christ Church, East Orange, N. J.

Clark H. Dorman (S. Fla.), St. Martin's, Clewis-ton.

Paul M. Doyle (Chic.), Holy Comforter, Kenilworth, Ill.

Joseph G. Drawdy (S. Fla.), St. Paul's, Winter Haven.

Clinton G. Dugger (N. Y.), Zion, Wappingers Falls.

William M. Dunning (W. Mass.), St. John's, Dover, N. J.

Frank L. Durkee (Wash.), Christ Church, Georgetown, Washington, D. C.

Robert Dwight (Ore.), St. Mary's, Eugene.

Walter L. Edelman (N. Y.), Christ Church, Tarrytown.

Tilden H. Edwards, Jr. (Wash.), St. Stephen's and Incarnation, Washington, D. C.

Michael W. Ellis (Mass.), Christ Church, Corning, N. Y.

William W. Elrod (Spok.), Good Samaritan, Colfax, Wash.; Holy Trinity, Palouse, Wash.

John Frederick Evans (Va.), Trinity, Arlington.

Dwight C. Fortune (W. Mass.), St. Peter's, Beverly.

Stuart K. Frane (Chic.), St. Columba's, Streamwood, Ill.

John H. Freeman (Mass.), St. Stephen's, Lynn.

Eric Freidus (Minn.), Grace, Montevideo; Gethsemane, Appleton, Minn.

Howard W. Gamble, Jr. (Conn.), St. Mark's, New Canaan.

Thomas L. Gardner (R. I.), Christ Church, Fitchburg, Mass.; master at Applewild School, Fitchburg.

Gary A. Garnett (W. Mich.), St. Matthew's, Sparta, Mich.; new work in Grand Rapids.

James G. Gloster (Indpls.), St. Augustine's, Danville, Ind.

Charles B. Gompertz (Calif.), St. John's, Ross.

Donald R. Goodness (Mass.), Christ Church, Fitchburg.

Jay H. Gordon (N'k), Grace, Newark, N. J.

Richard W. Greene (Chic.), Grace, Hinsdale, Ill.

William A. Grigsby (Chic.), Emmanuel, La Grange, Ill.

William C. Hamm (Mich.), new mission at Bridgeport.

James E. Hampson, Jr. (La.)

Jay Duffus Hanson (Minn.), St. David's, Minnetonka Village.

Robert A. Hargreaves (Va.), Christ Church, Winchester.

Terence M. Harris (La.), Ascension, Lafayette.

Donald P. Hart (W. Mass.), Redeemer, Chestnut Hill.

Daniel F. Hayden (Mass.), Christ Church, Andover.

David P. Hegg, II (Roch.), Ascension, Rochester, N. Y.

Louis E. Hemmers (Kans.), St. Paul's, Marysville; St. Mark's, Blue Rapids; Grace, Washington, Kan.

James B. Hempstead (Mich.), St. Michael's, Lincoln Park.

Glenn H. Hewlett (Lex.), Christ Church, Harlan, Ky.

John B. Hill (Mass.), Epiphany, Winchester.

Gayle F. Hoard (Kan.), retired captain, USAF, who tutored for his work in the Church while in England and also had a year of special duty at Seabury-Western. He will serve St. Timothy's, Iola, Kan.; Ascension, Burlington; Calvary, Yates Center.

Clayton T. Holland (Lex.), St. Andrew's, Lexington, Ky.

Joseph D. Huntley (N. Y.), Heavenly Rest, New York.

Franklin E. Huntress, Jr. (Mass.), St. Paul's, Malden.

John T. P. Jackson (Mass.), Trinity, Rutland, Vt.

Laurence J. James (Lex.), Trinity, Covington, Ky.

Frederick F. Jillson (C. N. Y.).

James Baxter Johnson (Colo.), St. Andrew's, Cripple Creek.



Bishop Hatch of Western Massachusetts (second from left) is shown with three deacons ordained in June. The new deacons are (from left) the Rev. Messrs. Richard L. Powers, Jr., Lafayette H. Sprague, Jr., and George N. Sayles.

Maurice C. Kaser (W. Mich.), St. Peter's, Montague-Whitehall.

Andrew M. Keady (Wash.), St. Anne's, Damascus, Md. (The secular press was interested in his ordination because he is a former policeman and telephone lineman.)

William H. Kieldsing (W. Va.), Holy Spirit, Summit Point; Grace, Middleway.

John R. Kilfoyle (Mass.), Grace, New Bedford.

Arthur F. Kimber, Jr. (Mass.), All Saints', East Lynn.

William Kirkpatrick (Pitts.).

John Harvey Klein (S. Fla.), St. Luke's, Mulberry.

Alfred T. Knies, Jr. (Texas), Epiphany, Burnet; Trinity, Marble Falls.

Frank L. Knight (N. Y.), Good Shepherd, Bronx.

James C. Knudson (Mass.), Monastery of St. Mary and St. John, Cambridge.

Robert L. Kooser (Mass.), All Saints', Cincinnati.

Raymond P. Kress (N'k), chaplain, Trinity-Pawling School, Pawling, N. Y.

Clarence M. Langdon (Colo.), Trinity, Greeley; work on campus of Colorado State College.

Jack Lee Leighton (Texas), St. Luke's, El Campo.

Thomas E. Leonard (Ariz.), St. George's, Holbrook.

John J. Lohmann (Minn.), temporary work in Lexington, Ky.

Robert L. Longid (Phil.), pastoral work at St. Andrew's Theological Seminary, Quezon City, and study at the University of the Philippines.

David Lord (Wash.), administrative assistant to the Bishop of Washington; in charge, St. Bartholomew's, Laytonville, Md.

John Lowe (Wash.), study at Gallaudet College.

Edward S. Lowrey (Erie), Our Father, Foxburg, Pa.; St. Edmund the Martyr, Mercer.

Silas E. Lucas (Ala.), St. Paul's, Carlowville; St. Paul's, Lowndesboro.

Warren W. Luce (Dallas).

David S. Luckett, Jr. (Indpls.), St. John's, Washington, Ind.

Donald K. Lunetta (Mass.), St. Andrew's, Hanover, Mass.

Albert H. MacKenzie, Jr. (S.O.)

Peter George Madson (S. Fla.), St. Mark's, Venice, Fla.

William Richardson Martin (Va.), St. Anne's Parish, Albemarle County.

David Raymond Mason (W. Va.), All Saints', South Charleston, W. Va.

Robert A. Mayo (Mass.), St. John's, Saugus.

Richard W. McCandless (Mo.), Trinity, St. Louis, until September; then graduate study at the University of Chicago.

John R. McDermott (Calif.).

Leon R. McDougall (Ore.), Grace, Portland.

Jerry B. McKenzie (Colo.), Ascension, Denver.

Donald S. McPhail (L. I.), Ascension, Rockville Centre.

Julian L. McPhillips (Ala.), Ascension, Montgomery.

Robert Meany (Ore.).

Fernando C. Gomez Mengana (Cuba), El Calvario, Jesus del Monte, La Habana.

Fred Lee Meyer (W. Kan), Grace, Hutchinson.

Donald P. Miller (Mass.), Emmanuel, Braintree.

Joseph A. Minnis (Colo.), Holy Comforter, Broomfield.

Sterling M. Minturn (La.).

Lee O. D. Mitchell (Liberia).

Frank D. Montague, Jr. (Chic.), St. Barnabas-Butterfield.

William Muller (L. I.), assigned to Bishop's office.

Thomas Lee Murdock (Ore.), assistant chaplain, Good Samaritan Hospital, Portland.

James W. Nako (Chic.), cathedral.

Robert E. Neily (Calif.), St. Mark's, Santa Clara.

Harry Vann Nevels, Jr. (Ga.), St. John's, Albany, Ga.

Joseph Lee Nutt (Ala.), Epiphany, Enterprises.

St. Michael's, Ozark.

William Edward O'Connell (Beth.), St. Luke's, Reading, Pa.

John D. O'Halloran (L. I.), St. Ann's, Brooklyn.

Franz A. Ollerman, Jr. (Mich.), St. Paul's, Gladwin.

Joseph Osborn (Okla.), St. John's, Woodward; perpetual deacon.

Leroy A. Ostrander (Mo.), Ascension, St. Louis.

George Panisigan (Phil.), St. Andrew's, Balatoc.

Howard F. Park, III (Mo.), cathedral.

Edmund B. Partridge (N'k), St. Peter's, Essex, N. J.

Alden W. Pearson (W. Mass.), Tioga-Tomkins field, Central New York.

Paul A. Perrine, Jr. (S. Fla.), St. Luke's, Courtenay.

John R. Peterson, Jr. (Mich.), St. Paul's, Lansing.

John W. Piatt (Ky.), Trinity, Fulton; St. Paul's, Hickman.

William R. Pickels (S. Fla.), St. Martin's, Pompano Beach.

Roger A. Pickering (Calif.), special ministry to deaf.

Robert N. Piper (S.O.).

Charles A. Pitzer (W. Va.), Christ Church, Poinsett.

Christy Walker Plank (Calif.), St. Mark's, Santa Clara; perpetual deacon.

George S. Plattenburg (S.O.).

Wayne L. Pontious (Chic.), St. Christopher's, Bluff, Utah.

Alden W. Powers (Mass.), graduate work and part-time, All Saints', Indianapolis, Ind.

Jack Powers (Okla.), St. Luke's, Idabel.

Richard L. Powers, Jr. (W. Mass.), Emmanuel, Winchendon.

Clayton Pratt (Alb.), St. Paul's, Troy, N. Y.

Frederick E. Preuss, II (N. Y.), Ascension, Staten Island.

James Edward Pulliam (Kans.), St. James', Wichita; he will live in the Canterbury Building near Wichita University.

James P. Pulliam, Jr. (Va.), pastoral clinical in

Arthur J. Rathbun, Jr. (Erie), Grace Church, Lake City, Pa.

Robert R. Reeves (Mich.), St. John's, Otter Lake.

John Reigel (Pitts.).

William M. Ripley (W. Kan.), Bethany, Larned; Holy Nativity, Kinsley; work at Larned State hospital.

Andrew R. Rizner (S. Fla.), St. John's, Homestead.

Herold Carter Robertson (L. I.), assigned to shop's office.

William Witten Robinson, Jr. (Ark.), St. Alban's, Stuttgart; St. Luke's, Brinkley.

Frederic W. Rollins (Texas), Ascension, Houston.

Mary B. Rundle (Conn.), Christ and Holy Trinity Church, Westport.

Paul Sagayo (Phil.), St. Benedict's, Besao.

George N. Sayles (W. Mass.), Adirondacks Missions, Brant Lake, N. Y.

William P. Scheel (Minn.), St. Antipas', Redby; St. John's, Redlake.

William K. Schellkopf (Alb.), St. Paul's, Waddington, N. Y.; Trinity, Morley.

John J. Schieffelin, Jr. (W. Mass.), St. James', Greenfield.

Edward N. Schneider (Mich.).

William L. Schnitzer (R. I.), Good Shepherd, Pawtucket.

Calvin O. Schofield, Jr. (S. Fla.), St. Peter's, St. Petersburg.

George M. Sheldon (Calif.), St. Thomas', Rodeo.

Richard E. Shinn (Mich.), St. Paul's, Bad Axe; St. Margaret's, Harbor Beach. (His ordination on July 1 was part of the 100th anniversary celebration for All Saints' Church, Brooklyn, Mich.).

Edgard E. Shippey (Ark.), St. Thomas', Springdale; assistant chaplain to Episcopal students at University of Arkansas.

George R. Siener (Conn.), St. John's, Stamford.

Harrison T. Simons (Va.), St. Thomas', Richmond.

James Drinard Smith (Va.), Christ Church, Lumbay; St. Paul's, Ingham, Shenandoah.

John Moffett Smith (W. Va.), Trinity, Morgantown; chaplain, West Virginia University, September 1.

Samuel Earl Smith (Calif.), St. Paul's, Walnut Creek.

Donald F. Snyder (S. Fla.), St. Elizabeth's, Ephyrhills.

Lafayette H. Sprague, Jr. (W. Mass.), St. John's, North Adams.

Clarion H. Stevens (Calif.), to work under the vicar at St. Barnabas', Antioch, Calif.

Lewis Seymour Stone (R. I.), All Saints', Providence.

Wess H. Stribling (Wash.), Epiphany, Washington, D. C.

Carl Sword (Pitts.).

Alton Holmes Taylor (N'k), Grace, Orange, N. J.

Richard A. Taylor (Mass.), St. George's, Maynard.

D. Lonnell Tetrick (Ore.), St. Paul's, Powers; St. Mark's, Myrtle Point.

Frank Toia (Pitts.), All Souls', Naha, Okinawa.

Alfred G. Tottey (C. N. Y.).

George W. Tuma (Mich.), All Saints', East Lansing.

John G. Upton (W. Mass.), Christ Church, Needham.

Richard F. Van Wely (Alb.), St. Andrew's, Albany, N. Y.

Thomas B. Waring (N'k), Good Shepherd, Austin, Texas.

David F. Wayland (Va.), Mason Parish, Albemarle County.

Robert J. Webb (Indpls.), Good Shepherd, West Lafayette, Ind.

James David Webster (L. I.), All Saints', Bayside, N. Y.

George L. Werner (Conn.), St. Peter's, Milford.

George A. Westerberg (N. Y.), St. James the Less, Scarsdale.

Russell Peregrine White (Quincy), St. James', Griggsville, Ill.; St. Stephen's, Pittsfield. The ordinand was presented by his son, the Rev. Warner White, of the Church of the Redeemer, Chicago.

Benjamin T. Winsor (R. I.), Grace, Providence.

Robert A. Winter (Mich.), Marquis fellow, Christ Church Cranbrook, Bloomfield Hills.

James Woelfel (Okla.), graduate student, St. Andrew's, Scotland, under Fulbright scholarship.

Christian Robert Wolf (N. Y.), St. Andrew's, Bronx.

Bruce A. Young (Mass.), All Saints', Attleboro.

Ernest Samuel Young (Beth.), Trinity, Mount Pocono, Pa. (He is the first clergyman to be assigned to Trinity Church on a permanent basis; it was a summer chapel for about 50 years.)

LETTERS

Continued from page 3

munication with other lands was lacking. Other countries of the world have made a priceless contribution throughout our generations in the countless immigrants who have become citizens.

The five families who had made a test case of the state prayer were acting under their constitutional rights. Perhaps they represented others of similar feeling. A minority can be made quite unhappy when a majority will not listen with tolerance to what they are trying to say. Prejudging runs deep among the wise as well as the unwise, "to hear yet not understand, to see yet not perceive." Nevertheless, whatever the background might have been regarding the case, a decision has been given, and I hope that all of us shall profit by it with grace and understanding.

One of the great things about our country's Constitution is that it sets before us laws that say what is meant to be said, and a U.S. Supreme Court's decision has to follow through. If amendments are needed, I pray that they will have the consistency that marks the highest type of statesmanship.

(Rev.) CHARLES B. BROWN

Associate rector,

Palmer Memorial Church

Houston, Texas

Eleven Days Off

In your issue of June 3d, a letter was published from Mr. Robert E. Sargent discussing the proposed reform of the calendar. In the course of the letter, Mr. Sargent indicated that Catholic Europe, including England, adopted the Gregorian New Style calendar soon after it was issued in 1582.

England, in fact, did not officially adopt the New Style calendar until January 1, 1752. Because the Old Style Julian calendar, in use in England and in Russia until that time, was eleven days behind the New Style, an Act of Parliament (24 George II, cap. 23, 1751) directed that the 11 days between September 2 and September 14 of 1752 be omitted. Historians have since readjusted dates of events in England before 1752 to the New Style.

It was common for Englishmen to date letters in both New and Old Style before 1752, particularly if writing to the continent, but it was unofficial until 1752.

That same Act of Parliament, incidentally, directed that the normal year begin on January 1, rather than Lady Day, which had been the custom until then.

JAMES F. HOOD

St. Charles, Mo.

ACU CYCLE OF PRAYER

July

29. Order of St. Francis, Little Portion, Mt. Sinai, N. Y.
30. Convent of St. John the Baptist, Mendham, N. J.
31. Church of the Ascension, Pueblo, Colo.

August

1. Kofu Episcopal Church, Kofu City, Yamanashi Pref., Japan; St. Augustine's by the Sea, Santa Monica, Calif.
2. — — —
3. St. Paul's, Lamar, Colo.
4. — — —

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PEOPLE and places

Miss Frances Wittmer, a member of the Chapel of the Intercession, Trinity Parish, New York will be a college worker apprentice at St. John Church, Northampton, Mass., serving Smith College.

Ordinations

Priests

Albany — Rev. Richard C. Vetter, former Methodist minister studying for his doctorate at GTS.

Arkansas — Rev. Emery Washington. The first Negro to be ordained to the priesthood in Arkansas since 1943, the Rev. Mr. Washington has the B.D. degree from VTS. He is serving Christ Church, Forrest City, and St. Andrew's, Pine Bluff, and is chaplain at Christ Church School, Forrest City, from which he graduated about 10 years ago. He is also chaplain to Episcopal students at A.M. & N. College, Pine Bluff.

Central New York — Rev. F. Lyman Farnham, Rev. Frederick P. Woodruff.

Delaware — Rev. David B. Nickerson, Rev. Charles Mastin, Rev. John H. Rhein, Jr., Rev. Charles Ridge, Rev. Dorman A. Ball.

Georgia — Rev. John L. Jenkins, Jr. and Rev. Wallace D. Thompson.

Long Island — Rev. Herman G. Badecker.

Louisiana — Rev. Mark C. Gasquet; Rev. Foster L. Chambers, who has become curate at St. James' Parish, Alexandria, La.

Maryland — Rev. Thomas W. Bauer, now curate at St. Michael and All Angels' Church, Baltimore.

Massachusetts — Rev. Pastor Sotolongo, now in charge of St. Stephen's Church, Boston, where he has been assistant.

Michigan — Rev. William S. Herrell.

Minnesota — Rev. Karl E. Bell.

Oklahoma — Rev. Kieth Mathers, vicar, Church of Resurrection, Oklahoma City, in charge of a new preaching station at Moore.

Pennsylvania — Rev. Gerald W. Richards, ordained by the Bishop of South Dakota, for the Bishop of Pennsylvania; in charge, missions at Madison, S.D., Howard, and DeSmet.

Quincy — Rev. Donald Gene Cox.

South Florida — Rev. Clifford Comfort, vicar, St. Raphael's Church, Fort Myers Beach; Rev. Neil J. MacLean.

Southern Brazil — Rev. Paulo Krischke (son of the Bishop of Southern Brazil); Rev. Eurico Octavio Daudt, graduate student. Bishop Boynton,

Suffragan of New York, officiated. Fr. Krischke is serving on the staff of the Chapel of the Intercession, where an intensive program of work and recreation is being conducted for the teenagers during July and August; he will probably go to Brazil in fall.

Southern Ohio — Rev. Theodore Kosco, Rev. Richard Ginger.

Spokane — Rev. Leonard W. Bond.

Upper South Carolina — Rev. Charles A. Bledsoe, Rev. George M. Maxwell, Jr., Rev. Jay B. McLaughlin, Rev. Robert E. Long, Rev. Allan C. Mustard, Jr.

Virginia — Rev. Allie W. Frazier, Jr., Rev. Marshall T. Ware.

Western Michigan — Rev. Roger B. Rollins.

Marriages

Miss Elizabeth Etter, of Memphis, and the Rev. J. Walter Thomas, vicar at St. Elisabeth's Church, Memphis, were married April 24.

Miss Monika Rummeler and Mr. C. Frederick Wulf, Jr., son of the Rev. Charles F. Wulf, of Elizabethtown, Tenn., were married on June 2 in Wiesbaden, Germany.

Births

The Rev. Milton A. Rohane and Mrs. Rohane, of St. John's Church, Farmington, N. M., announce the birth of their third son and third child, Timothy William, on June 29.

Women

Miss Constance M. Hindle, formerly a college worker at Calvary Church, Columbia, Mo., will be a college worker at Lawrence House, South Hadley, Mass., serving Mount Holyoke College.

Mrs. Robert W. Hoyt is now assistant editor of the *Oregon Episcopal Churchman*, succeeding Miss Gwladys Bowen.

Deaconesses Anne Newman and Alice Mayer, having retired from their work at Grace House on the Mountain, St. Paul, Va., may now be addressed at 465 Shawnee Ave., Big Stone Gap, Va. Mail for the mission should be addressed to the vicar, the Rev. Charles C. Thayer, Jr., Box 216, St. Paul, Va.

Missionaries

The Rev. Howard R. Kunkle, who recently gave up work at St. Andrew's Church, Fort Scott, Kan., to become a missionary, may now be addressed at St. Michael's Rectory, La Croix Ave., Diego Martin, Trinidad, West Indies.

The Rev. Charles W. Tait, an American from the diocese of Washington, who has been serving on the staff of St. Andrew's Church, Plymouth, England, will go to Uganda, Africa, in August to be on the staff of the Bishop Tucker Theological College at Mokono, just outside the capital city of Kampala. (He was ordained to the priesthood in June; Bishop Bayne used the American liturgy and ordinal for the service, held in the historic church at Plymouth.)

Resignations

The Rev. G. Rowell Crocker, rector of All Saints' Church, Oakville, Conn., has retired. Address: 295 Ridge Rd., Apt. 2-B, Wethersfield, Conn.

The Rev. Victor E. Pinkham, associate professor of history at Carleton College, Northfield, Minn., has retired from this work. He had retired several years ago as rector of All Saints' Church, Northfield, where he had worked for more than 20 years. The Rev. Mr. Pinkham will live in Northfield, but will leave in November for a six-month trip to the country of his birth, South Africa.

Changes of Address

The Rev. J. Paul Eaton, assistant at Christ Church, Whitefish Bay, Milwaukee, has moved from E. Beaumont Ave. to 2115 W. Neil Pl., Milwaukee 9.

The Rev. Robert J. Evans, retired priest of the diocese of Albany, formerly addressed in Mac Mahan, Maine, will have a change of address effective September 1, to Box 151, Kinderhook, N. Y.

The Rev. Edwin L. Hoover, rector of St. Mark's Church, Tulsa, Okla., will return from England on August 1 and may be addressed at 4045 N. Cincinnati Dr., Tulsa 6. Fr. Hoover has been doing research in ethics and moral theology at the Uni-

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DEVOUT TEXAS CHURCHMAN, 37, high school graduate, married, has deep desire to study for priesthood. Good background as writer and journalist, youth work. Will go anywhere in Anglican Communion, work while training in exchange for scholarship and/or financial assistance. Open for suggestions. Reply Box M-821.*

EXPERIENCED associate priest seeks correspondence with rector needing assistance. Reply Box G-813.*

PRIEST, age 36, single, Prayer Book Catholic, desires assistantship in growing parish. Reply Box F-818.*

PRIEST, easterner wanting to return east, married, desires small parish, Catholic. Experienced in parish work, Christian Education and college work, radio and Religious TV. Reply Box H-811.*

PRIEST, over 20 years' experience, married, urgently seeks work. Equipped to be chaplain in hospital, Church-related school, member parish staff. Successful parish work. Reply Box H-816.*

PRIEST seeks west coast suburban or urban rectorate. Prayer Book Churchman and married. Reply Box M-815.*

PRIEST, single, age 43, Prayer Book Catholic, desires church. Thirteen years' experience. Reply Box K-819.*

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The Living Church

University of Cambridge, the James Mill fellow-

The Rev. Paul E. Langpaap, rector of Trinity church, Seattle, Wash., has returned after a nine-month leave of absence for study at St. Augustine's College, Canterbury, England. Address: 609 Eighth Ave., Seattle 4.

The Rev. Dr. Robert J. Page, professor of systematic theology at Bexley Hall, the divinity school of Kenyon College, will be on leave of absence for the 1962-1963 academic year. He will be in England with his family, doing research and writing under a grant from the American Association of Theological Schools (subject, British theology since World War II). He will also lecture at St. Augustine's College, Canterbury, as a visiting fellow.

The Rev. John B. Sweigart, formerly addressed in Excelsior Springs, Mo., where he was vicar at St. Luke's Mission, may now be addressed: Stafford Hall, University of Missouri, Columbia, Mo. He will do supply work.

Armed Forces

Chaplain (1st Lieut.) Arthur E. Gans, formerly addressed at Fort George Meade, Maryland, may now be addressed: 2nd MTB, 32nd Arm., APO 39, New York, N. Y.

Other Changes

The Rev. David R. Cochran, rector of St. John's Church, Northampton, Mass., will spend a sabbatical year at VTS, beginning in September. During his absence the Rev. Samuel E. Purdy, canon of the Pro-Cathedral of the Holy Trinity, Paris, France, will serve St. John's Church.

The Rev. Alanson C. Davis, rector of the Church of the Ascension, Bradford, Pa., is now an honorary canon of the Cathedral of St. Paul, Erie, Pa.

The Rev. Valentine Fletcher, of Duxford, England (son of the author, J. S. Fletcher), is in charge of St. Martin's Church, Pittsfield, Mass., for the summer while the vicar, the Rev. Richard Ellis, is in England.

Dr. William W. Lemonds, director of music at

the University of Cambridge, is on a two-month tour of Europe, under a grant by the university's research committee. He will tour cathedral schools, attend the Royal School of Church Music, and attend some of the well known music festivals.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Percy James Brown, retired priest of the diocese of Pennsylvania, died in Philadelphia, on July 5th. He was 83.

Dr. Brown was born in Cambridge, England. He was a graduate of the University of Pennsylvania in 1903, and Philadelphia Divinity School in 1907. He received the D.D. degree from Philadelphia Divinity School in 1953. He was ordained to the priesthood in 1907, and served as chaplain at the Hospital of the Merciful Saviour for Crippled Children, Philadelphia, from 1907 to 1909. From 1909 to 1912, he was an assistant at Old St. Peter's Church, Philadelphia, and from 1912 to 1915, he was senior canon at Christ Church Cathedral, St. Louis, Mo. Dr. Brown was rector of All Saints' Church, Torresdale, Philadelphia, from 1916 to 1953. He retired in 1954.

Surviving are his wife, the former Gladys Powell; three sons, James E., Geoffrey, and Hugh B. P.; two daughters, Mrs. John S. Wagner, and Mrs. Walter J. Sandbeck; and 14 grandchildren.

The Rev. Harry D. Viets, retired priest of the diocese of Albany, died June 30th, at Adams, N. Y.

Fr. Viets was born in Woodville, N. Y., in 1884. He was a graduate of Philadelphia Divinity School and studied at King's College, University of London. Fr. Viets was ordained to the priesthood in 1912, and served as curate at St. Peter's Church, Philadelphia, from 1912 to 1918. From 1918 to 1946, he was rector of St. John's Church,

Carlisle, Pa. Fr. Viets was locum tenens of St. Andrew's Church, Clearfield, Pa., from 1948 until his retirement in 1949.

He was an examining chaplain in the diocese of Harrisburg from 1928 to 1942, and served on the standing committee of that diocese from 1942 to 1946.

J. O. Cadwallader, former vestryman of St. Mary's Church, Asheville, N. C., died in an Asheville hospital on July 3d.

Mr. Cadwallader was born in Broadford, Ill., and was a veteran of World War I.

He is survived by his wife, Zella Jones Cadwallader.

First Lieut. William O. Hamblar, U.S.M.C., lay reader of the diocese of Easton, was killed in an automobile accident, June 30th, in Camp Lejeune, N. C. He was en route home on leave before beginning a tour of duty on Okinawa.

Lieut. Hamblar, who was 26 years old, was a member of Christ Church, Cambridge, Md. He was a graduate of William and Mary College, and planned to enter General Theological Seminary after his release from service. He was also a licensed lay reader in Virginia and North Carolina.

Lieut. Hamblar was active in young people's work, and served, for several years, as a counselor at Camp Wright.

Charles F. Gold, 50, insurance commissioner of North Carolina, died June 28th at his home in Rutherfordton, N. C. He was a former vestryman of St. Francis' Church, Rutherfordton.

Mr. Gold had held the elective post of insurance commissioner since 1953. He had also served as a state senator and judge of the county recorder's court.

He is survived by his widow and two daughters, Patsy and Elizabeth Gold.



ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MARY'S

Culver City-Palms
3647 Watseka Avenue
Rev. Robert W. Worster, r
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;
Thurs, Fri, Sat, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
Sun Masses 7:30, 9, 11; Daily Mass 7

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. A. E. Livesay, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun 6:30, 7, 8, 10; Weekdays 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antecomunion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ST. PAUL'S

50th & Dorchester
Sun HC 8, 9, MP 11 (1S, HC 11); Daily HC, Mon-Fri 7; Sat 9:30

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE State St.
Very Rev. Charles O. Brown, dean
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 5:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8 (Low Mass), 9 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser; Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEWARK, N. J.

GRACE 950 Broad Street
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HC 7:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7 ex Thurs 10; C by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

The Living Church

NEW YORK, N. Y. (Cont'd.)

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. C. H. Graf, r; Rev. A. MacKillop, asst.
Sun HC 8, 11; Daily HC 7:30

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

RESURRECTION

Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

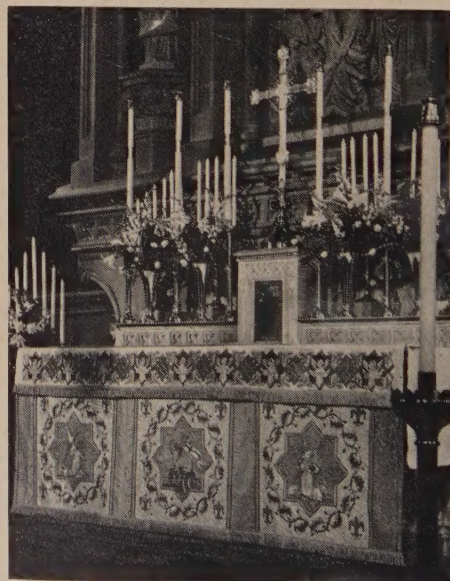
Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri 4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt



GRACE CHURCH
NEWARK, N. J.

NEW YORK, N. Y. (Cont'd.)

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP 9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri M 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C Sat 4

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7:30; Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs 8:45, Sat 4:30-5:30

TROY, N. Y.

CHRIST & ST. BARNABAS 2900 Fifth Avenue
Rev. Edward Kronvall, Jr.
Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.

ST. JAMES' (the Grand Prix town)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)

ST. RAPHAEL'S, The Travelers' Church on Rt. 66
The Little Pioneer Church of Frontier Days
Sun MP 8:30, 11

JIM THORPE, PA.

ST. JOHN'S 3rd & Center off Pa. 90
Rev. R. H. Hutchinson, r
Sun HC 7:30 (ex July) & 9; MP 8:45

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

SEWANEE, TENN.

ALL SAINTS' CHAPEL Univ. of the South
Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon Concert; Weekday services as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) M & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 & 7:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11; Mass daily ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8 Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th & E. Denny
Rev. E. B. Christie, r
Sun 8, 11; Wed 7:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.

CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11; Daily MP 8:45, EP 5:30 (ex Sat) HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Dr.
Rev. George H. Ziegler; Rev. John J. Miller
Sun 7:30, 10; Daily 7 ex Wed & Sat 9:30

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses 7:30, 8:30, 9:30, 11, Sol Ev 7:30; Daily Mass 7:15; C Sat 7 & 8:30 & by appt